
ANNOUNCING:

The Formation of a National Committee for a **JUST AND LASTING PEACE**

STATEMENT OF PURPOSE

It is our purpose to find the basis for a just and lasting peace among the nations of the world. To that end we shall devote ourselves to a study of the background and causes of wars in the past and present, to finding and analyzing the problems relating to attainment of world peace, and to making effective the solutions to such problems. We will strive to prevent the spread of the conflicts of the Old World, particularly to keeping the United States of America out of active participation. We will seek a final peace based upon international justice, mercy and goodwill.

It Must Not Happen Again!

The forces of slaughter and devastation have blacked out peace over much of the surface of the world. In Europe, the principal nations are engaged in a death struggle in which lives are being poured out, resources destroyed and incalculable social, moral and spiritual values annihilated. In Asia and Africa the war drums beat. Our own nation, as these words are being written, has been taken step by step toward active participation in the fighting, step by step into a position of belligerency by those entrusted with leadership in public affairs.

Yet but a brief generation ago, at the close of the first World War, a broken, war-weary humanity cried out: "It must not happen again!"

Once more that is the cry.

War! Slaughter and destruction! Must war ever be the lot of mankind?

That is the most challenging question that has confronted the peoples of all the world since the dawn of the Christian Era.

Are wars inevitable? Must there always be the legacy of hate, the greed for territory, the wanton aggression, the breakdown of international justice that in the past have resulted in war, that are responsible for the catastrophe of the present, and that menace the future like dark shadows of approaching night? Is there no better way?

The PEOPLE Do Not Want War!

Everywhere, the common man, caught in the millstones of man's inhumanity, oppression and stupidity, is the victim of war. Whether in a totalitarian state, or in a so-called democracy, men, women and children, who ask only to live in peace, must die in wars, must see the toil of their minds and hands destroyed by wars, must assume the crushing burdens war places upon them and upon generations yet unborn.

What does the common man want? Not fame, nor power, nor even riches. He wants PEACE—and a JOB. Peace—that permits the orderly functioning of productive life. A job—to provide sustenance and security for himself and his dependents. War is his greatest enemy. War is entirely incompatible with civilized living. It must be driven from the world.

There is a better way than war. We must find it—and we will!

We Propose:

The immediate formation of a group of men and women vitally interested in world peace and each well informed as to one or more problems that prevent its attainment.

Such a group may be called the **National Committee for a Just and Lasting Peace**. It should be widely representative of the many religious, vocational and civic organizations in the United States that have the fostering of international goodwill as a guiding principle.

The Task

Immediate program of the National Committee for a Just and Lasting Peace will be that of fact-finding. For convenience of study and discussion, certain divisions have been made of the most obvious subjects which must be considered in laying the basis for a just and lasting peace. From every authoritative source should be gleaned information pertinent to these subjects and others that may emerge.

The long-time program should be directed toward general acceptance of the conclusions, in public thinking and in governmental policies, in this and other nations.

In all the study, research and compilation of suggestions, account must be taken of the mistakes of the past, with particular reference to those which obviously and admittedly produced the conditions from which sprang the present conflicts in Europe, Africa and Asia.

Who May Take Part?

Volunteers are needed! The task may well challenge all who are willing to give it some time and effort. The Organizing Committee has decided to invite certain ones to serve as chairmen of the groups studying each of the topics herewith outlined; to invite a limited number to constitute the active personnel of each group; and to enroll as associate members all who will contribute any facts, suggestions, opinions or other material pertinent to the study. Names of the chairmen, active members and associates will be announced from time to time.

Starting immediately with this announcement, the Organizing Committee desires to hear from any who are in accord with the principles of the Committee as set forth in the Statement of Purpose and who desire to volunteer to take part in the program of study and activity.

Wishful thinking will not bring a just and lasting peace. War cannot be replaced by crack-pot schemes. Now, as never before in history, the help of intelligent, earnest leaders is needed. Those who believe that peace must ever be a mere interlude between two wars, and that wars are the inevitable lot of mankind, need not apply to help the Committee. But men and women of vision, who believe that humanity's destiny can be controlled by purposeful action under Divine guidance, are needed—Now!

FOR A JUST AND LASTING PEACE

ORGANIZING COMMITTEE:

(Here will be listed names of Organizing Committee)

DIVISIONS OF STUDY

I. ECONOMIC

1. Problems of World Trade..... (Here will be listed names of Chairmen of the Divisions)
2. Stabilization of Currency and Exchange.....
3. Access to Raw Materials and Natural Resources

II. POLITICAL

1. An Association of Nations.....
2. Collective Security
3. Mediation and Arbitration.....
4. Boundaries and Territorial Sovereignty.....
5. Limitation of Armaments.....
6. Popular Restraint Upon War Power.....
7. Political and Racial Minorities.....

III. THE HUMANITIES

1. Religious Freedom
2. Civil Liberties
3. Cultural International Relations.....
4. Positive Programs for International Goodwill....

SUGGESTIONS AS TO THE DIVISIONS OF STUDY:

I. ECONOMIC

Problems of World Trade

Foremost among all the economic problems that loom upon the horizon of a post-war world is that of international trade. Much of the fear which haunts peoples of both the belligerent and the neutral nations springs from this question: Can we still exchange our goods? Certainly there can be no lasting peace in a world where international trade is based upon oppression or unjust dealing, or where political aims are paramount to natural flow of goods.

Stabilization of Currency and Exchange

Upon this prediction all economists seem agreed: An acute post-war problem will be the chaotic state of international exchange. The whole question of the establishment of equitable and practical systems of money and exchange must be dealt with. The place of barter and its relation to new currencies must be considered. Is an international commission the answer? If so, what must be its powers and duties?

Access to Raw Materials and Natural Resources

That unequal access to raw materials, and the selfish exploitation of natural resources, have been productive of perpetual tensions and recurring wars, is indisputable. The "haves" versus the "have nots." The ancient method has been: Seize, conquer, and exploit. That method must be forever replaced. How may the right of all men—the right to a reasonable share in natural resources—be secured with justice under law? **Equality of economic opportunity**—that is the ideal. How may it be attained?

II. POLITICAL

An Association of Nations

History has already recorded that the League of Nations, conceived as a cooperative association for the peaceful solution of international difficulties, failed of the high ideals set for it by President Woodrow Wilson and others. Lack of participation by the United States is a moot factor. But obviously, prostitution of its high purposes for imperialistic programs on the part of the "victor" nations contributed to the collapse of the League as a method for arriving at international justice and preventing war. A new league may be formed. What sort of association will it be? Can the mistakes of the past be avoided? Should the United States have a part in it, and if so, what part?

Collective Security

The story of mankind is largely the account of conflicts among nations as rulers resorted to aggression to attain their ends. No nation has been free from its use. Some of the territory of the United States was acquired as the result of aggression. The great empires of the past and the present have been founded upon military force. There can be no just and lasting peace until aggression is controlled by cooperative action to protect the rights of the weak. **Humanity demands collective security.**

By what effective methods? Based upon what sacred agreements? Some cry for a union of certain peoples, strong enough to dominate the weak—the outworn method of security by force and fear. Can there be a collective security based upon justice to all peoples?

Mediation and Arbitration

The covenants of The Hague, springing from the noble efforts of 1898, 1907 and later, stand like the blackened columns of buildings burned by war. The mightiest joint resolution of all time, the Kellogg-Briand Pact of 1928, lies in fragments, the will of the common people of sixty-two nations to outlaw war shattered by the blundering and greed of a few who rule. Locarno, and dozens more agreements made only to be broken, mock the failure of the council table to replace the easier trial by combat. Machinery for mediation and arbitration must be re-established, bulwarked by popular determination not to resort to war again.

Boundaries and Territorial Sovereignty

Who owns the world? How, and why? Who exercises the sovereignty? "The self-determination of peoples" is a lofty phrase. Have we moved nearer to certain degrees of its attainment? Will the old theory of "to the victors belong the spoils" in colonies, in territory, be discarded by the new post-war settlements, or will the seeds for a new and still more violent war be sown again? How may the "trouble spots" be eliminated? What points of the world's surface must be internationalized, for the use and mutual protection of all?

Limitation of Armaments

Approximately one-third the productive resources of the whole world are now being turned into armaments. Guns, ships, tanks, planes, munitions and all other accoutrements of war. The cost is staggering. If the post-war settlements bring nothing more than an armed truce, then this crushing burden of expenditures for war must be continued. If with the termination of the present conflicts there can be some reasonable assurance of prevention of aggression and the development of mutual international cooperation, then limitation of the burden of war preparations must follow. It must be by agreements, and in collaboration with the progress of collective security. Mankind must begin to be free from the slavery of war's enormous cost and the threat of oppression and of force which unrestrained armaments evoke.

Popular Restraint Upon War

Since battles began, strong and ruthless rulers, with the help of their associates in power, have forced their subjects or citizens to fight and die for them. Should the next great movement of the peoples of all lands be to take into their own hands the war power? If so, should the people of the United States take the lead? Should they not have a voice in shaping their foreign policies? Should not there be some limitations to the scope of "national defense"? Should not they have effective checks upon political leaders who deliberately take steps toward war?

Political and Racial Minorities

Important factors in the causes for wars are minority peoples, political and racial. The problem has been treated in the past principally as an adjunct of sovereignty and rulership. Are there not some permanent principles that can be clearly defined and used effectively in post-war adjustments? The rights of minority groups must be established and protected, regardless of the sovereignty under which such groups exist, before there can be a just and lasting peace.

III. THE HUMANITIES

Religious Freedom

Freedom of conscience and of religious worship is an ideal toward which humanity must strive in a post-war world. Established by fundamental law in our nation, it rests upon foundations more abiding than law, the recognition of a Supreme Being by the vast majority of our people and the determination to keep inviolate the right of worship as the conscience of any man might dictate. Widespread acceptance of that ideal will help establish a common brotherhood of man, which will become the strongest assurance of a just and lasting peace.

Civil Liberties

The greatest impersonal victim of war is freedom of the individual. Civil liberties are wiped out by war. Modern warfare is "total"—a total dedication of manpower, resources, labor, and purpose, to destroying the "enemy." Democracy is impossible under such a conception. All must be pressed into a totalitarian mold for modern war. Even the preparations for war are totalitarian in their nature: Conscription for combat duty, appropriation of property through taxation or otherwise, loss of rights of labor. Will these rights be returned in a post-war world? Can they be restored where once they were enjoyed, and can they be established where they have not yet existed? It is more a problem of education and mutual cooperation than of political pressure or revolution. And a challenging one!

Cultural International Relations

Before the European War began in 1939, our nation had already established as a policy, the pro-

motion of goodwill by active programs of cultural relations with Pan-American countries. Efforts were directed toward the fields of communications, education, art, music and literature. This project, entrusted to the State Department, called into being the Division of Cultural Relations. It should be extended to include nations all over the world. Its governmental phase should be implemented by similar cooperative efforts on the part of unofficial organizations and institutions, as an expression of understanding and helpfulness on the part of peoples as well as governments.

Positive Programs for International Goodwill

In the year 1941 our nation will spend approximately \$33,000,000,000 on military preparedness. And how much on positive programs for the establishment of international goodwill? Practically none! Yet the problems which give rise to war cannot be solved by armaments, even if all the national income were spent for them. Goodwill among the nations can be cultivated. It must be based upon understanding, sympathy, and earnest desire to better the lot of mankind everywhere. The field for positive programs for the cultivation of international goodwill is unlimited. The United States of America is the richest in material resources, the most favored of all the nations in the blessings that have come from liberty and a republican form of government. Why should not some appreciable amount of its resources be spent in demonstrating the blessings of democracy to other peoples? Why should it not become the arsenal for peaceful weapons, against disease, ignorance, superstition, famine, malnutrition, oppression and injustices?

Such a program must be assumed by private citizens and organizations, for the governmental machinery for positive programs for international goodwill is woefully lacking. Much has been done in our colleges and universities to foster friendly international relations. Civic clubs have numerous goodwill projects. In the field of sports a start toward the cultivation of friendly rivalries has been made. Such programs should be multiplied a hundred fold to meet the need for strengthening the popular will for peace.

COMMENTS

It is earnestly hoped that this study and program may enlist the interest and activity of representatives of all races, of all religious faiths and creeds, of all political affiliations who are agreed upon the preservation of democratic institutions and the republican form of government, of all who feel that the golden hour of opportunity to begin a plan for a just and lasting peace is now. The Committee is national in scope, and its efforts inclusive within the program suggested by its Statement of Purpose.

Similar studies doubtless will be made by church,

social service and private research groups. The **National Committee for a Just and Lasting Peace** may well function parallel to all other like efforts and implement the effectiveness of similar programs.

No dues or assessments of any kind are contemplated. Support for the initial survey is being provided by friends of the Organizing Committee, and public support will be requested as necessary.

During the organizing period, all material and correspondence for consideration of the Committee may be addressed to O. K. Armstrong, Acting Chairman, 1307 Benton Avenue, Springfield, Mo.

WHY I AM STILL A PACIFIST

By Kirby Page

When confronted with Hitler, Mussolini and Japanese militarists, can a reasonable and sensitive person be a pacifist? In view of the fate of Ethiopia, Spain and China, what basis is there for confidence in non-warlike means of resisting aggressors?

Intelligent answers to these questions require a clear understanding of the nature of modern war and deep insight into the reasons why dictators are now riding high. The more thoroughly I explore this territory, the more resolutely do I cling to my long-maintained pacifist convictions. For numerous reasons I am unable to approve of the method of war for any purpose, and feel impelled to reiterate constantly my determination to refrain under all circumstances from using or relying upon the weapons of war.

1. War is the Worst Evil.

War is a combination of all the most terrible iniquities. Another world war cannot legitimately be regarded as a lesser evil. All the lesser evils would be enormously aggravated and extended in the event of a general conflagration throughout the earth. If two great powers engage in armed hostilities under prevailing circumstances, the likelihood is high that the fighting will spread to many other countries; therefore, in determining our attitudes we must reckon on the eventuality of a world war.

War means fascism. Let this fact constitute the cornerstone of clear thinking. Wartime dictatorships will surely be established in all belligerent nations: conscription of life will be resorted to, drastic controls over labor will be established, and extreme regimentation of the national life will be inaugurated. In the event of war, prices will rise far more rapidly than the income of the masses; the national debt, already high, will increase substantially, and consequently inflation will be unavoidable and money will

lose much of its purchasing power. Privation and repression will certainly create serious industrial unrest. As the war is prolonged and the burdens on the masses become insufferable, civil war in many belligerent countries is highly probable. We should never forget that the World War was followed by civil war in several European nations.

The authors of the Industrial Mobilization Plan, bearing the signatures of the Secretary of War and the Secretary of the Navy, kept this factor in mind when they wrote the paragraph dealing with its duration. Instead of providing that the various aspects of the dictatorship shall come to an end when an armistice is agreed upon or when a peace treaty is signed, the official recommendation is that the Industrial Mobilization Plan shall not come to an end until six months after such time as the President chooses to declare an end to the EMERGENCY.

The effort to destroy dictatorship by establishing dictatorship will, if adopted, prove to be as futile and disastrous as was the 1914-1918 endeavor to end war by waging war. Never let the fact be forgotten: war means fascism.

War means hatred and bestiality. The peoples of belligerent lands are always drenched with propaganda. Consider the effects on the American public if an effective and extensive propaganda bureau plays upon fears of the yellow peril, Hitler's nazism and Mussolini's fascism. An avalanche of distortion and falsehood will be turned upon us through the press, the movies, the radio, the billboard, the placard, the handbill and innumerable other channels.

This national orgy of venom will again corrupt religion, in spite of the fact that a minority of religious people will remain true to their pacifist convictions. After extensive and continuous travel throughout the United States, having spoken in 25 states since October, I hold the deliberate judgment that the number of conscientious objectors to all war is steadily increasing, even though there have been numerous recent departures from the pacifist fold.

Millions of kindly people will in the event of war utter ferocious petitions to a war-god and the mantle of religion will again be spread over atrocity.

War means slaughter. Even a defensive war must be waged by resolute attack, a swift offense being considered the best defense. If the United States, France, Great Britain, and Soviet Russia take up arms, they will to the extent possible fight on the enemies' soil. Germany, Italy and Japan will if possible be invaded. Bombardment, air raids and blockade will be used to win the war. High explosives will be hurled from mighty guns and dropped from airplanes. Incendiary bombs will set fire to huge cities and poison gas will be released from the sky over densely populated areas. The blockade will again be used to strangle and starve peoples into submission.

Even though Hitler, Mussolini, and the Japanese military leaders were removed from power through war and their nations were brought to utter ruin, security and prosperity would not thereby be achieved. Another Versailles treaty would only raise up a new crop of dictators and produce further wars. Civil wars in various lands would extend and deepen the chaos until the very foundations of orderly society would be undermined.

War a lesser evil? On the contrary, war is a vast combination of all the worst evils which afflict mankind.

2. War is Therefore Unchristian.

Did Jesus bring a distinctive message concerning methods of resisting evil and of building a good society? What was his attitude toward the Roman problem? Was he concerned because of the ruinous exploitation of his people by the pagan invader? The evidence leaves no room for doubt that both he and his contemporaries believed that his method stood in sharp contrast to the popular policy. When Pilate offered to free a prisoner, the multitude demanded the release of Barrabas and the crucifixion of Jesus, because the former was a patriotic rebel who had committed murder in a revolt against Rome and because

the latter had categorically refused to become a Zealot and to participate in armed action against the invading tyrant. In order to be clearly understood, Jesus contrasted his method with that of Judas Maccabeas, who a century and a half earlier had succeeded in driving the invader out through armed rebellion and who had established an independent Jewish nation which remained free until 60 B.C. It was said of old - but I say to you! If Jesus had been persuaded to become a leader of the Zealots and had succeeded in winning freedom through the sword, his significance in history would have been comparable to that of Judas Maccabeas and a hundred other valiant military leaders.

In the twentieth century as well as in the first century, Jesus' way stands in sharp contrast to the method of war. If the destruction of Berlin and Rome and Tokyo by explosive and fire; if the slaughtering of the German and the Italian and the Japanese peoples by mangling, burning, poisoning and starving them indiscriminately; if a world-wide debauchery of venomous hatred and the transformation of compassionate individuals into infuriated patriots - if these are not contrary to the teaching and example of Jesus, then nothing whatever can be contrary to that way of life. To follow Barrabas in our day is to betray Jesus and to corrupt his religion.

3. An Effective Alternative to War is Available.

Jesus was not indifferent to the Roman problem. His compassion was so profound that he wept over Jerusalem. But with awe-inspiring wisdom he recognized the futility of resisting evil with evil, and steadfastly followed the way of overcoming evil with active and intelligent goodness. In relation to the contemporary world scene, this way if followed would lead to the removal of the causes of dictatorship and aggression. What were the dynamics which hurled Hitler into the seat of dictatorship? Why has Japan so wantonly invaded China? The menace of fascism is imminent and alarming because the nations collectively have failed to solve five great problems: The Versailles Treaty problem, the

economic problem, the empire problem, the armaments problem, and the international anarchy problem. Which nations must bear the heaviest responsibility for this failure? Which ones possess enough power to bring about pacific solutions?

In chapters of a recent book, Must We Go To War?, I have presented detailed evidence to support the thesis that the combined responsibility of the United States, Great Britain, and France is much heavier than the total responsibility of Germany, Italy and Japan. The former nations alone have power to bring about the required changes by peaceful means. A constructive program of action includes:

(1) A world economic conference for the purpose, not of punishing or quarantining some nations, but of helping Germany, Italy and Japan solve their own economic and political problems, through the lowering of tariff walls, the stabilizing of currencies, and other forms of international economic cooperation.

(2) Setting a better example by the older imperialist powers - notably by Great Britain, France, and the United States. An important step in this direction is to bring home all American troops from China and other foreign lands and to proclaim the official policy of refusing to send American troops across our own frontiers or into foreign waters for any purpose whatsoever. By the utilization of three processes, imperialist conquest could be undermined: extension of the independent dominions of the British Commonwealth to include India and some other portions of the present empire; granting of complete independence to India, etc., if their peoples prefer separation to dominion status; extension of the mandate system to include certain British and French colonies, etc., as well as Germany's former colonies.

(3) Cease to participate in the suicidal race of armaments and move by as rapid stages as possible to the point where no reliance whatever is placed in armaments and no armies and navies are maintained for use against other countries.

(4) In an endeavor to reduce the menace of international anarchy, the United States should become a member of the World Court, and of the League of Nations for the purpose of utilizing Article 19 to bring about required changes in the international status quo through pacific means, with the explicit rejection of any obligation to use sanctions under Article 16 in support of the status quo implied in Article 10.

Serious grappling with the economic problem, the empire problem, the armaments problem, and the international anarchy problem offers the most effective method of resisting fascism and aggression. The evil done by the Treaty of Versailles lives on, although that document has been torn into shreds. The sins of capitalist and imperialist nations have destroyed much of their power to bring about pacific changes. Even if we renounce all plans for war against the dictators and even if we devote ourselves resolutely to the task of removing the causes of aggression, or at least reducing their intensity, no guarantees can be offered that the menace of fascism will quickly be removed. The choice before us is not between a dangerous way and a safe way of proceeding. We can only select one perilous course in preference to a still more threatening one. Down one pathway there is at least a glimmer of hope; whereas down the other we march only into black abyss.

4. The Menace of Attempted Coercion.

Even if we agree in rejecting utterly the method of war, we are still confronted with the necessity of making a decision about boycotts, embargoes and other non-military sanctions. At the outset of such a discussion, it is wise to differentiate between a policy of neutrality which stops all shipments of munitions and war supplies to or for the use of countries engaged in armed hostilities and a policy of coercion through embargoes or boycotts directed against one side only in an endeavor to influence the outcome of the war. We pacifists are opposed to the shipment of munitions and war supplies to any

foreign country at any time for any purpose. Indeed, we are opposed to all manufacture of the instruments of war. With regard to the shipment of war materials, as distinguished from war supplies, we favor the establishment of a quota based on average purchases in peacetime over a five year period, thus preventing additional trade for the purpose of waging war.

Under prevailing conditions, I am convinced that a policy of embargoes and boycotts directed against one set of belligerents is unsound and provocative. For six reasons I am opposed to the boycott of Japanese goods:

(1) Such a policy diverts attention from and frustrates the carrying out of the required policy of buying more Japanese goods. Japan's economic problem cannot be solved unless sufficient foreign exchange is secured to enable her to purchase the economic resources in which she is deficient. To this end sales in the rich purchasing markets are necessary.

(2) It weakens the liberal elements in Japan and unites the people in support of the present policy of aggression.

(3) It cannot succeed unless carried to the point where the people of Japan are brought to utter ruination. Remember these points: the Japanese people look upon their Emperor as divine and are therefore superlatively patriotic; their heritage is one of chivalry and the Bushido spirit produces a willingness to commit suicide for country to a degree not found elsewhere; they are now convinced that the war in China is defensive in character and must be carried through to a finish. Therefore they will not yield to external pressure until completely destroyed. Huge reserves of war materials have been stored up and there is no basis for the hope of quickly compelling Japan to withdraw from China.

(4) Official governmental embargoes are directly linked with military action, or with military sanctions in Article 16 of the Covenant. Therefore official economic pressure may quickly lead to war.

(5) This policy plays into the hands of American militarists by intensifying anti-Japanese sentiment and thus gaining support for the program of increased armaments; the rise in armaments here, in turn, stimulates heavier armaments in Japan and elsewhere.

(6) Attempted coercion of other nations also magnifies the threat of fascism in the United States. The higher anti-Japanese feelings rise, the more readily the American people approve of a race of armaments, industrial mobilisation plans, and other measures which magnify the influence of jingoist elements within the nation.

Whether or not we all agree that the boycott policy under present conditions is unsound and ineffective, surely the cumulative evidence is sufficient to unite us in the judgment that modern war is calamitous beyond exaggeration and in the resolute determination not to approve of or engage in war at any time for any purpose. The way of Jesus remains more practicable than the method of Barrabas - if, if Christians will exhibit as much courage and sacrificial devotion in following the way of the cross as the soldiers of nationalism and fascism and communism exhibit on the battlefield.



**"NOW IS THE TIME
TO PREVENT A
Third World War"**

●
A Conference

— by —

KIRBY PAGE

Author and Lecturer

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Auspices

INSTITUTE of
INTERNATIONAL RELATIONS

and

AMERICAN FRIENDS
SERVICE COMMITTEE

An Afternoon of Serious Inquiry for
**TEACHERS — MINISTERS — HOUSEWIVES — CLUBWOMEN
BUSINESS MEN — STUDENTS**

Plan to Attend All Sessions

To Be Held at

JOPLIN — MONDAY, APRIL 29th

THE PROGRAM

2:30 p. m.—High School Assembly—"Youth and an Atomic Age"

Evening Sessions at
SOUTH JOPLIN CHRISTIAN CHURCH

6:30 p. m.—Covered Dish Supper—"Imperative to World Peace"

8:00 p. m.—Lecture and Forum—"The Power of God in an Atomic Age"

Discussion After Each Lecture

EVERYONE INVITED

NO ADMISSION CHARGED

Free Will Offering in Evening—American Friends Service



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BUSINESS MEN — STUDENTS**

Plan to Attend All Sessions

To Be Held at

MANHATTAN — THURSDAY, MAY 2nd

Congregational Church

Sponsored by Ministerial Association

THE PROGRAM

4:30 p. m.—"War and Civilization in an Atomic Age"

6:30 p.m.— Supper — "Imperatives to World Peace"

8:00 p. m.—"The Power of God in an Atomic Age"

Discussion After Each Lecture

EVERYONE INVITED

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Free Will Offering in Evening—American Friend



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BUSINESS MEN — STUDENTS**

Plan to Attend All Sessions

To Be Held at

McPHERSON — FRIDAY, MAY 3rd

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**Congregational Church**

Ministerial Alliance Sponsoring the Conference

**THE PROGRAM**

4:00 p. m.—Lecture and Forum—"War and Civilization in an Atomic Age"

8:00 p. m.—Lecture and Forum—"The Power of God in an Atomic Age"

Discussion After Each Lecture

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Free Will Offering in Evening—American Friends Service



# CHAPMAN COLLEGE SECOND ANNUAL CHURCH LIFE INSTITUTE

## MONDAY

10-12 A. M.—Registration  
12:15 M—Lunch.  
1 P. M.—Speaker—Dr. Philip Lee  
—“Advancing the Christian Front.”  
2:15-3:15—Workshop Period.  
1. Miss Grafton  
2. Mr. Holst  
3. Ministers.  
3:30-4:00—Devotions—Dr. Kirby Page.  
6:00—Dinner—three groups.  
1. Ministers.  
2. Board Members (Local Church).  
3. Laymen.  
8:15-9:15—Speaker—Dr. Cass Reed—“Advancing the Christian Front In the Near East.”  
9:15—Dismissal.

## TUESDAY

9:30-10:00—Devotions—Dr. Kirby Page.  
10:15-11:15—Workshop period.  
11:20-12:00—General meeting—Seminar—“The Church, The Press, and World Opinion” (Drake University) Don West, leader.  
12:15—Lunch.  
1:00—Speaker—Dr. F. W. Heckleman “Advancing the Christian Front in the Orient.”  
2:15-3:15—Workshop period.  
3:30-4:00—Devotions—Dr. Kirby Page.

6:00—Dinner—two groups.  
1. Board Members (Official) Dr. Cole.  
2. Educational Depts. and Ministers—Mr. Holst.  
8:15—Speaker—Dr. Cleveland Kleihauer — “The Christian Front—In the Local Church.”  
9:15—Dismissal.

## WEDNESDAY

9:30-10:00—Devotions—Dr. Kirby Page.  
10:15-11:15—Workshop period.  
11:20-12:00—Speaker—Dr. Robert Hopkins—“Advancing the Christian Front Through Education.”  
12:15—Lunch and closing session.

## SECOND ANNUAL CHURCH LIFE INSTITUTE

Held jointly under the sponsorship of the Christian Missionary Society were the Women's Missionary Board of Southern California, Department of Christian Education, Southern California Division of United Missionary Society and Chapman College.

This is for the purpose of the training of responsible leadership within the church in every area of church life.

Ministers, ministers' wives, laymen and lay women are invited to participate and to attend for the full period and are urged to send

in their registrations immediately. Send your registration to Mr. Bert C. Williams, 520 East Philadelphia St., Whittier, California. You may clip and mail the form on the right.

### CHURCH LIFE INSTITUTE SCHEDULE OF COSTS

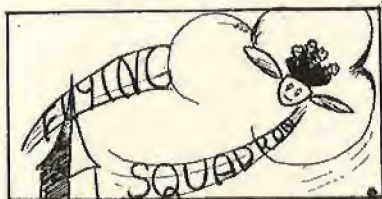
For entire period, including registration fee, \$4.25  
Breakfast .....30c  
Luncheon .....45c  
Dinner .....55c  
Lodging .....70c  
COST—For two nights' lodging and seven meals—\$3.75. Registration Fee—50c.

### PRE-REGISTRATION CHURCH LIFE INSTITUTE

December 13, 14, and 15  
Chapman College  
Whittier, California.

1. I plan to attend Dec. 13 to 15, please make reservations for lodging and meals for entire period.....  
2. I cannot attend all sessions, but will attend.....  
Please make reservations for the following:  
Meals .....  
Lodging .....





Oct. 31,

To:

**PEOPLE'S INDEPENDENT  
CHURCH OF CHRIST**

Clayton Russell, Pastor

Members:

Gerald Ford: Sermon: "Life's Heights."

Cardinal Quartet.

Owen Dupree: Scripture Lesson.

Pat Coffin: Social Hour.

Ruth Petty: Accompanist; Offertory.

Nov. 7,

To:

**HIGHLAND PARK CHRISTIAN  
CHURCH**

Alden Lee Hill, Pastor

Members:

Merton D. Brown: Sermon: "The Continuing Kingdom of God."

Cardinal Quartet.

Alia May Beardon: Scripture Lesson.

Pat Coffin: Social Hour.

Ruth Petty: Accompanist, Offertory.

Caroline Conover: Guest Soloist from Tucson, Ariz.

Nov. 14,

To:

**VENTURA CHRISTIAN  
CHURCH**

Frank Cron, Pastor

Members:

Gerald Ford: Sermon: "God Grant that We Build."

Cardinal Quartet.

Lewis Ward: Invocation.

Dean Echols: Scripture.

Bill Funk: Youth Meeting.

Ruth Petty: Accompanist; Offertory; Social Hour.

We take this opportunity to express our gratitude for the privilege of worshiping with the folk

of these churches and to the pastors for granting us the honor of occupying their pulpits.

**FOLLOWING THE FACULTY**

Feeling that the churches would be interested in "following the faculty," the Review will run each month a calendar showing the activities of the staff. Any requests for members of the faculty to fill the pulpit on Sunday or to speak before a group may be made by writing to the Chapman Business Office. The office will also handle requests for Squadron and Quartet engagements.

**PRESIDENT REEVES:**

Oct. 31—Lakeport Christian Church.

Nov. 1—Woodland Christian Church.

Nov. 2—Sacramento Church.

Nov. 7—Pomona Christian Church.

Nov. 8-10—Tempe, Ariz.

Nov. 13—Meeting of Western College Assn. in Berkeley.

Nov. 14—Freeport Blvd. Christian Church in Sacramento.

Nov. 21—Fresno First Christian Church.

Nov. 22—Meeting of ministers and their wives at Wilshire Blvd. Christian Church.

Nov. 26—Chico.

**DEAN DESKINS:**

Nov. 22—Speaker at minister's meeting at Wilshire Church.

Nov. 23—Kiwanis speaker at Whittier.

Nov. 25—Thanksgiving sermon at Whittier union services.

Nov. 9—Directed Southern Calif. minister's meeting in Los Angeles.

Nov. 15-19—Series of talks on history of the Disciples of Christ at Chapman-Whittier Chapels.

**DR. DYE:**

Nov. 7—San Pedro and Joe Moody's Church.

Nov. 13—Western College Assn.

Nov. 17—Santa Ana First Christian Church.

Nov. 21—Pomona W.M.S. and Baldwin Park Church.

Nov. 28-Dec. 1—Vallejo, Calif.

**PROF. WILLIAMS**

Teacher of the Ninety and Nine Class of the Whittier Christian Church during November.

**MRS. CONVERSE:**

Speaker at the Women's Society of the Friends Church, Whittier.

**SECURITY CAMPAIGN**

On November 22 a very meaningful meeting of the ministers of the Christian Churches of Southern California and their wives was held in Los Angeles at the Wilshire Boulevard Christian Church. Plans were unveiled for the College Security Campaign to be launched in the Christian churches of Southern California on the ninth of January.

The campaign will open simultaneously in several churches in the Los Angeles area, one of those churches being the Wilshire Boulevard Christian Church which was Chapman College's first home. Following a six weeks drive in Southern California the campaign will be taken to the churches of Northern California and Arizona.

Program for the day:

10:15-10:45 — Devotions: Dr. Arthur Braden.

10:45-11:15—Address: The Christian Church and Its Educational Ideal; Rush M. Deskins.

11:45-12:15 — Address: Stewardship; Dr. Royal J. Dye.

12:15-1:30—Lunch.

1:30-2:30—Forum: Chapman College and the Present Situation; J. E. Wilkinson, president of the board.

2:30-3:30 — Address: Campaign Plans and Program; Dr. Merle E. Fish.

3:30-4:00—Closing Devotions: Dr. O. James Sowell.

A Nation-Wide Series of Regional Two-Day  
**SPIRITUAL RETREATS**

for delegates within radius of 100 miles  
will be conducted by

**KIRBY PAGE**

FIRST DAY:

- 2:00 - 3:45 P.M. "The Love of God and the Judgment of God."  
4:00 - 5:30 P.M. "How Seriously Must We Now Take Jesus?"  
7:30 - 9:30 P.M. "The Bases of a Just and Durable Peace."

SECOND DAY:

- 9:00 - 10:30 A.M. "Practicing the Presence of God."  
10:45 - 12:00 Noon "Building a Christian Economic Order."  
2:00 - 3:30 P.M. "Looking Ahead Fifty Years."  
3:45 - 4:30 P.M. "The Meaning of the Cross for Us Today."  
4:30 - 5:00 P.M. Celebration of Holy Communion

CONTINUITY OF ATTENDANCE IS HIGHLY DESIRABLE

*Mark this on your calendar now and plan to attend every session*

Registration Fee Fifty Cents for Entire Retreat;  
Twenty-five Cents for One Day.

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**First Day: November 9**

**FIRST BAPTIST CHURCH**

BELLEFIELD and BAYARD STREETS, PITTSBURGH

**Second Day: November 10**

**DOWNTOWN Y.M.C.A.**

304 WOOD STREET, PITTSBURGH

1941



*(See other side for program of a Spiritual Retreat)*

## KIRBY PAGE has:

Written 20 volumes and 16 pamphlets,  
Spoken at 300 colleges and universities,  
Crossed the ocean 20 times,  
Visited 35 countries.

### **Comments Concerning His Latest Book:**

**E. STANLEY JONES, Missionary and Evangelist:** I have read with great interest and profit this book on "Living Prayerfully." In it Kirby Page has succeeded in putting a devotional spirit at the heart of a great social passion. Nothing is more needed and Kirby Page has fulfilled that need.

**CHARLES CLAYTON MORRISON, Editor, The Christian Century:** The man who can speak to us best about prayer is the praying man who is also a doing man. This describes Kirby Page. For such a man to lay bare his inmost soul, as Mr. Page does in this book, is to establish a secret companionship with the thousands who share his public life. I know of no other book on prayer that gathers up and makes available for our use the treasures of the author's own deepest life and the best thoughts of kindred spirits as to the way we all may live prayerfully.

**WILLIAM LINDSAY YOUNG, President of Park College, and Moderator of the General Assembly of the Presbyterian Church in the U. S. A.:** No one can use this book without having his mind stimulated, his will strengthened, and his heart warmed. "Living Prayerfully" is vital, searching, and above all else usable.

**ROY L. SMITH, Editor, The Christian Advocate:** This book has within it the technique by which the whole Christian Church could be made invincible and individual Christians could become triumphant beyond their fondest hopes. It describes in simple language which the unschooled can understand readily just how the individual can become a spiritual expert, and then gives him the resource material with which to work during his days of preliminary training. The one hundred days Kirby Page has planned will become epochal in the lives of the readers.

### **Comments Concerning His Work:**

*(Assembled by Dr. E. A. Schaal, of the American Friends Service Committee)*

**JOHN R. MOTT, Chairman, International Missionary Council:** I consider Kirby Page one of the most faithful, courageous and effective advocates we have in dealing with major, burning issues now confronting us across the breadth of the world.

**ELMER A. FRIDELL, President, Northern Baptist Convention, 1939-1940:** Over a period of ten years in my own church as well as city-wide forums and lectures I have used Kirby Page whenever he was available. I appreciate the spiritual depth which is evident in the life of this man who has become also a social prophet.

**LUTHER A. WEIGLE, Dean, Yale University Divinity School, and President of the Federal Council of the Churches of Christ in America:** Kirby Page taught two courses here at the Yale University Divinity School in the fall term of 1938, one on Modern Social Systems, and the other on Christianity and Social Action. The students found him an exceedingly stimulating teacher and a very helpful personal counsellor. I regard him as one of the most clear-sighted men in his field—that of the practical application of the Christian ethic to current problems.

**BISHOP JAMES CHAMBERLAIN BAKER, The Methodist Church, The California Area:** Kirby Page is one of God's best gifts to our time. He is an intelligent devout Christian whose intellectual competence creates confidence in his work and challenges the mind and conscience. He has rare ability in enlisting the interest of those of whom he speaks or with whom he conducts group discussion.

**FRANK P. GRAHAM, President, University of North Carolina:** I am glad to say that Kirby Page has often spoken at the University of North Carolina. He has a real spiritual message for this student generation. You do not have to agree with him in every respect to receive the benefit of his dynamic and robust interpretation of Christianity.

# Citizens Committee for UNITED NATIONS REFORM

## Our Purpose and Program

### NATIONAL COUNCIL

(In process of  
formation)

Ely Culbertson  
Acting Chairman

Roger Baldwin

Mrs. Claire Courteol  
Deane

Dr. Clarence R.  
Decker

Earl A. Emerson

Dean Merton Ferson

Rt. Rev. Henry W.  
Hobson

W. T. Holliday

Charles R. Hook

Miriam Hopkins

Robert L. Lund

Louis Ruthenburg

Edward Skillin, Jr.

General Oscar N.  
Solbert

Norman Thomas

Dorothy Thompson

Oswald Garrison  
Villard

Mrs. Ernest T. Weir

Judge Robert N.  
Wilkin

### **We Believe:**

The only way to stop the Third World War is to have an international organization strong enough to stop it.

The only way to have a strong international organization *in time* is to reform the United Nations immediately.

The only way to reform the United Nations is for the United States to take the lead in proposing specific reforms to the other members of the United Nations.

The only way to cause our government to take this leadership is to mobilize a strong public opinion for reform of the United Nations.

The only way to mobilize a strong public opinion is on the basis of a *simple, concrete and practical* plan which will unify the various groups now so bitterly divided.

The only effective and acceptable program for United Nations reform so far developed, the only specific blueprint for immediate action, is the Quota Force Plan.

### **Therefore:**

The Citizens Committee for United Nations Reform, Inc., has been organized for the purpose of educating and unifying American public opinion by means of the Quota Force Plan. The CCUNR is a non-profit, non-partisan membership corporation with chartered branches in all communities where those who agree on the Quota Force Plan request such a charter. The organization is supported by voluntary contributions; there are no membership dues.

The CCUNR is based on the assumption that the American people and most of the peoples of the world are against appeasement of any aggressor and also against any war; that they are dissatisfied with the present veto-ridden United Nations but do not believe a full-fledged world state can be established in the near future; that they are searching for a third way. This third way is offered by the Quota Force Plan, described on the next page.



# The Quota Force Plan for United Nations Reform

## FIRST REFORM

*Establishment of an effective world authority, able to act by majority vote (no veto) to prevent aggressive war and preparation for aggressive war.*

1. Reorganize the Security Council to consist of ten members (eventually elected)—two each from the United States, Britain and Russia; one each from France and China; and two selected collectively by the remaining member-states.

2. Abolish the veto right of major states in matters specifically pertaining to aggression and preparation for aggression. In all such matters, decisions of the Security Council shall be made by a majority of six out of ten. In other matters, the present veto right of the five major powers may be retained.

3. Define aggression in the Charter as an attack with weapons of violence by the government of a sovereign state or its citizens against the territory of another sovereign state. Define preparation for aggression as the production of scientific weapons beyond agreed quotas, or refusal to submit to inspection.

4. Reorganize the International Court of Justice (World Court) to interpret the reformed UN Charter and to decide by majority vote when aggression or preparation for aggression has occurred. The composition of the Court shall be similar to the reformed Security Council, and it shall have power to move against both governments and individuals.

## SECOND REFORM

*Control of the atomic threat and prevention of rearmament for aggression.*

1. Establish an Atomic Development Authority, responsible to the reformed Security Council, for the rigid control of atomic weapons along the lines of the Baruch Proposal of June 14, 1946.

2. In the case of other scientific weapons (heavy armament)—warplanes, warships, rockets, heavy artillery, etc.—give the Security Council the right to fix yearly the *total quantity* to be produced in the world.

3. Of this total quantity, allot to each of the five major powers an *individual* production quota, which it may not exceed; allot to the remaining member-states a *collective* production quota, to be produced in their territories by a non-profit Armament Authority responsible to the Security Council.

4. Specify these production quotas in the Charter, after they are arrived at by previous agreement. Suggested production quotas are: United States, Britain and Russia, 20% each; France and China 10% each; the smaller member-states through the Armament Authority, 20% collectively.

5. Delegate to the Security Council the power and responsibility of enforcing these provisions dealing with the Baruch Proposal and quota limitation of heavy armament, by maintaining a large staff of inspectors with full rights of inspection in the territories of all member-states.

## THIRD REFORM

*Establishment of an effective but tyranny-proof World Police Force.*

1. Delegate to the Security Council the right to organize and maintain under its direct control an International Contingent, which will be a highly paid professional armed force of volunteers, recruited in national units *exclusively from citizens of smaller member-states*.

2. Equip the International Contingent with the collective quota of scientific weapons produced by the Armament Authority in the smaller member-states, which is 20% of the world's total strength.

3. Delegate to the Security Council the power to move the International Contingent against any state (or citizens) found guilty by the World Court of aggression or preparation for aggression.

4. The national armed forces of the five major powers are retained as heretofore; but their effective strength is automatically limited by their quotas of production. They will be used as National Contingents, or reserves of the World Police Force, to help the International Contingent when needed.

*In the event that Russia or any other major state vetoes or refuses to accept these Three Reforms of the United Nations within three months, then the United States and other nations shall establish a Special International Authority to carry out the provisions of the Quota Force Plan without the obstructionist major state, but leaving the door open for that state to join.*

*Dorothy Thompson: "The strongest and most realistic plan to protect all in collective security and protect each even against all."*

*Professor Frederick L. Schuman: "There can be no doubt but that the solution of world order will require some equivalent of the Quota Force Plan."*

*The Commonwealth: "Our only hope of political salvation inevitably lies in the direction of the Quota Force Plan."*

*Professor Hans Kohn, New York Times: "Some of the wisest amendments so far suggested to make the UN strong and efficient . . . a distinct service in the cause of peace."*

*Elmer Davis: "The best formula yet proposed."*

*Professor Charles A. Ellwood: "The most perfect political machinery yet devised by the mind of man to prevent international wars."*

The Quota Force Plan is effective because it establishes a real world authority with the power and means to prevent war, and implements the Baruch Proposal for control of the atomic threat. It thus clears the way for the long-term removal of the causes of war, through economic and social justice, education and religion.

The Quota Force Plan is acceptable to the great majority of Americans and other peoples, whatever their political beliefs, because the sovereign rights (and form of government) of all member-states are preserved except for the "right" to prepare for or wage aggressive war.

The Quota Force Plan saves the United Nations by reforming it. It provides the essentials of a true world federation—a limited federal government acting freely within the scope of its delegated sovereign powers, with adequate means to enforce these powers. It will give the world the one freedom upon which all other freedoms depend—Freedom from War.



# War or Peace...

## IT'S UP TO YOU...NOT THE POLITICIANS

In moments of great crisis the American Democracy goes to the grass-roots of the country for truth and power. The Quota Force Plan for United Nations Reform, designed to meet the greatest crisis of our time, is the basis of such a grass-roots movement, now spreading throughout the country. Within two months after the CCUNR was formed, local chapters of the following national organizations have passed resolutions in several communities endorsing the Quota Force Plan and urging our government to adopt it as an integral part of our foreign policy:

|                                                              |                                       |
|--------------------------------------------------------------|---------------------------------------|
| American Citizens Club                                       | Cooperative Club                      |
| American Federation of Labor                                 | Federation of Women's Clubs           |
| American Hellenic Educational<br>and Progressive Association | Insurance Underwriters<br>Association |
| American Legion                                              | Junior Chamber of Commerce            |
| Business and Professional<br>Women's Club                    | Kiwanis Club                          |
| Chamber of Commerce                                          | Lions Club                            |
| Civic Association                                            | N.A.L.C. (Postal Employees)           |
| Civitan Club                                                 | Grange                                |
| Congress of Industrial<br>Organizations                      | Red Cross                             |
|                                                              | Retail Merchants Association          |
|                                                              | Rotary                                |
|                                                              | Veterans of Foreign Wars              |

State conventions of national organizations, such as the American Legion in Ohio and Kansas and the American Federation of Labor in Kentucky and Ohio, have passed the same resolution. On October 3rd, the National Convention of the American Legion passed a resolution for immediate strengthening of the United Nations, specifically mentioning the Quota Force Plan.

Small, nuclear groups of Quota Force Plan supporters, only three or five members at the start, grow like a snowball until town meetings are held in various communities, adopting the Quota Force Plan resolution. One typical American community, Middletown, Ohio, has written and published a booklet, "Crossroads Middletown," to tell the citizens of Middletown, U.S.A., how this nation can declare peace on the world, and win it.

But the Quota Force Plan can win the atomic peace only if enough Americans know about it soon enough and get behind it. The Citizens Committee therefore appeals to all thinking Americans and organizations to study and compare the Quota Force Plan, and join us in our common struggle for the survival of our country in a world free from aggressors.

---

Citizens Committee for United Nations Reform, Inc.  
16A East 62nd Street, New York 21, N. Y.

*Gentlemen: I am interested. Please send me, without obligation, your literature and further information. Also please send me ..... copies of this folder for distribution.*

Name .....

Address .....



DIAL  
5269



4022 KINKEAD AVE.  
FORT SMITH, ARK.

LET US DO IT



C. L. DURBIN

BUILDER SINCE 1922

LIVABLE HOMES PRICED RIGHT

ASK MY CUSTOMERS — THEY KNOW

QUALITY  
AND SERVICE



Mr Kirby Page.

Box 247. La Habra Calif.

Dear Sir & Brothers —

I have read with interest your article "Being a Christian Is a Full Time Calling" in the June issue of the Adult Student. I realize the issues you mention are of deep concern to Christians men & women, and are open to much discussion and varied opinions. The big question to practical minded people is. How can I meet these problems as an individual seeking to do the masters will.

You can do me a great favor by informing me how you meet them in your individual living day by day.

It goes without saying that preaching without practicing is vain. How do you avoid competition completely.

How do you avoid participation in war or to what degree is participation possible as a Christian. I. E. Can you buy bonds work in war plants, Read the war news, attend theaters showing war pictures etc. Can you vote for a President or other official that advocates military preparedness.

How do you manage the race segregation problem. Do you associate, visit & entertain without regard to race or color.

Do you speak to colored groups and visit in their homes, worship with them in their churches.

How do you manage the economic question so as not to advance above your fellow man financially or to appropriate your earnings to the common good rather than to your own and to what extent as percentages.

These and similar questions come up for discussion in our Sunday School classes and the answers are nearly always confused and uncertain and opinions are divided.

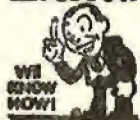


DIAL  
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LET US DO IT



C. L. DURBIN

BUILDER SINCE 1922

LIVABLE HOMES PRICED RIGHT

ASK MY CUSTOMERS — THEY KNOW

QUALITY  
AND SERVICE



It seems to me our church should be more explicit in these matters. Your means of dealing with these problems as an individual will be of much interest to me as church Lay Leader and Teacher of the mens Adult Bible Class. Do you think Democracy is the best form of Government and most conducive to Christian progress or do you have a better form in mind.

I have my own ideas on all these questions and will be glad to exchange ideas or beliefs with you. I am sincerely trying to live a well rounded Christian life and am seeking help in these pertinent questions

Sincerely yours.

C L Durbin.



## WAR, PACIFISM AND CHRISTIAN ETHICS.

In the Nov. 20th issue of "Between The Lines" the Charles A. Wells' News Letter, in the column entitled X-Ray and Forecast, are some suggestions for dealing with the Communist problem which I should like to see tried. But I also think that if the United States would really Christianize its economic system, establishing production for use, distribution according to need, and genuine brotherly cooperation in all matters vital to the best interests of humanity as a whole, a fundamental condition of world peace would have been realized. In a world dominated by selfishness, greed, and the desire to exploit; it seems to me a mistake to concentrate on pacifism. The ax must be applied to the roots of the tree, the fruits of which involve war and strife. We must overcome evil with good; but we must start at the roots. "Seek ye first the Kingdom of God and his righteousness". Without righteousness in human relations peace is abnormal.

Jesus revealed God's love, but he also revealed his sternness, his inability to compromise with sin. Note the story of Lazarus and Dives, the judgment scene in Matthew Ch. 25 etc. See also Rom. 13:3,4. "For rulers are not a terror to good works, but to evil ---- if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil".

Moses did not understand the commandment "Thou shalt not kill" as abolishing capital punishment or war. Do not pacifists emphasize the value of physical life out of all proportion to higher social and spiritual values? Noble men in all ages have placed human liberty, loyalty to the best interests of humanity, freedom of religion, and integrity of character above the life of the body. Doctors sacrifice the life of the babe in order to save the life of the mother. In his teaching about the sabbath etc. Jesus intimated that a higher law must be followed when two laws seem to conflict, and warned that "The letter killeth, but the spirit maketh alive". There are times that there is no choice, except between two actions which both seem evil. In such cases the Christian acting in accordance with the law of love, must choose the lesser evil.

Is it really evil, if higher values necessitate it? Or if you still call it evil, then there are times when it is just and kind and in accordance with the law of love to do evil in order to avert a greater evil which can be averted in no other way. Of course it is evil to take life, unless by taking it, other greater values are conserved. For instance, if a maniac, criminal, or an intoxicated man runs amuck with a machine gun in a crowd, it is the duty of a policeman to stop him even with a fatal bullet if necessary. In such cases it may be evil to kill; but it would be a greater evil not to kill; and in such cases a Christian would not be sinning if he killed and would violate the law of love if he did not kill. One must always keep in mind that the principles of Jesus must be intelligently applied for the greatest good of all. Love seeks the best interests of all, and in our application of the law of love we must not sacrifice the lives of many in order to preserve the life of one.

In like manner defense of a nation against an aggressor nation seeking to exploit and enslave, is justifiable even by warlike means, if these are the only means that can effectively protect the higher values of the nation being attacked. This is not merely self-defense, and defense of innocent people; but also the only means of maintaining human liberty until international law is enforced by a world government: for tyrants like criminals can only be restrained by force. In fact if national governments were not maintained by force, the criminal elements of a nation would soon take over, good government would be an impossibility.

The kingdom of God fully realized in human civilization would make the use of force and war unnecessary; but until that time law enforcement will be necessary, even if it involves the death of the evildoer. Is human life more valuable than freedom, religious economic and political, and security from domination by the criminal elements of society?



## WAR PACIFISM AND CHRISTIAN ETHICS, Continued.

Is armed rebellion designed to overthrow tyranny unchristian, if all other means have failed?

Is armed suppression of an attempt to overthrow a good and constitutional government sinful?

If so then government is always at the mercy of an evil but armed minority. And how can good government be set up in the first place? Take California, for instance, Crime prevailed and life was cheap until the vigilantes organized and used force, curtail anarchy and gradually enforce respect for law.

If Christians can act on the police force, why not as state guards, national guards, or in an army maintained to uphold lawful constitutional government? Just how would fighting in an army against unprincipled and ambitious usurpers and tyrants differ from activity as members of a police force, or deputy sheriffs participating in a battle with kidnappers and cutthroats? And just how would it differ from enlisting in a war against a nation which has become an outlaw seeking, for purely selfish reasons, to overthrow the government, and destroy the freedom of the people of an unoffending neighbor nation? Why is it right to use force against the criminals of a city, if it is wrong to use force against criminals in international life?

Governments are set up to secure for all the benefits of liberty, justice, security, and the unhindered pursuit of happiness through the orderly functioning of democratic governmental agencies. A police force is therefore necessary as long as there are law-breakers. Hence the United Nations, or any other form of world government must have a police force, an international army, to enforce its constitutional provisions. This might mean war against a recalcitrant group or nation. Would that make it necessary for Christian members of the world police force to resign? The U.S. and the U.N. may have made mistakes before the northKoreans started their invasion; but once this happened the UN constitution clearly calls for action.

It should be clear then, that complete pacifism and orderly government are incompatible in this world as now constituted --- that all human attempts to transform anarchy to order in any social group, the use of force by the constructive elements must overcome the forces of lawlessness, or evil elements, and truly realistic brotherliness will constrain us to use force for the best interests of even those who are anti-social. When a loving God is spurned a just God has so arranged his universe that death results not only physical, but also spiritual. He rules by love if possible, but by force if necessary; but his purpose is always beneficent.

E.W.B. Mark

4220 Maryland St.

San Diego 3,

Calif.

over



Dear Dr. Page: Neither Dr. Muntz nor yourself have, in my judgment, satisfactorily answered some of the enclosed questions. The problem of evil, how to account for it and how to deal with it is profoundly involved.

A good farmer tries to kill the weeds in his corn field and lets tares grow among the wheat only if it is too hazardous to the wheat, or too expensive to remove them. God expects us to keep down the evil elements in society; but we let commercialized evil thrive, and evil men gain and retain power to debauch, exploit and enslave. We should always seek to overcome evil with good; but good government is good and requires the restraint of evil by force when kindness fails. War is a terrible evil; but not the worst evil. Its causes must be removed.

I think your Clarion Call in Nov. 23 "Christian Advocate" should be read with the article in "Between The Lines" to which I referred at the beginning.

Dec 7

Mr Kirby

Dear Sir

Received your 'note' and it sure cheered me UP.

Had been feeling rather LOW over the rejection slips I had received from from the Magazines I had sent the stickers to, hoping at least one of them might be willing to print them---the way they print other things in little 'boxes' in the center of the page.

Have received a new lot of them (the two combined) 4000 of them, for only \$4, which at the 'rates' quoted for that many words would pay for only about 2500. Looks as tho the PRINTER agreed with what it says on them. Apparently you GET AROUND quite a bit, so, am hoping you may stick some of them here and there WHEREVER you go .

I GET AROUND very little, so my only chance to get them spread FAR AND WIDE is thru others who do get around.

THE LATEST 'news' (heard this A.M over the radio) make the war clouds appear bigger and blacker again. Or is it just some more crying wolf, WOLF for the purpose of benifiting some one financially, or, to try to cover up some ones---shenanigans?

BOTH of which ARE DONE---everywhere (in all countries) BY the WAR MONGERS. How long (or Lord) WILL it take THE PEOPLE to SEE THE TRUTH ?

Sincerely

N Maier 915 W Valley Blvd Colton Cal



Dear Mr. Page:

[1949-50?]

What a destiny you have fulfilled for yourself  
and for the Kingdom of God! Page after page  
of THE CREATIVE REVOLUTION OF JESUS: THEN AND  
NOW speaks the truth. I have found this work  
illuminating and inspiring. This work of yours,  
along with many others is our guide for living  
arevolution and of course it is the living which  
will make the difference. Thank you.

*Robert Steele*

out of our hospitals with the regularity of commuters.

At Pearl Harbor it was responsible for the death of thousands of our boys;\* and, with its attendant vices, it has been the cause, as history avers, of the fall of one nation after another.\*\* It is, and it or its equivalents have always been, the greatest of all drags on civilization since time began.

Then why not clear up the morass responsible for this epidemic of misery, instead of spending time, vast sums, our resources and ourselves endeavoring to cope with its effects?

Why the hushed secrecy of all our dealings with the evil of drink? Why does the doctor prefer to treat the alcoholic rather than publicly condemn and aim to abolish the source of his contamination? Why does the minister lack the courage to denounce drink, the social set to renounce it?

I believe our hospitals and other institutions established to safeguard our physical, mental and moral health and deal with disease and distress are not justified in soliciting funds for this added load of disease and distress due to a cause they could and should abolish.

The facts are or could be known to all:

Alcohol, however little, in whatever beverages, is a habit-forming, narcotic poison hindering to some extent the functioning of every organ and temporarily paralyzing the cells of the frontal lobes of the brain that lodge the higher faculties such as conscience, judgment and self-control which normally hold in check the animal instincts (hence crime and the social diseases).

It dulls temporarily the hearing and color sense, narrows and blurs the vision, slows up the reactions (hence traffic accidents. One drink is often enough to produce this effect).

Government figures show that consumption of liquor has increased from 1.69 gal. per capita in 1933 to 16.01 gal. in 1942. <sup>to 17.73 gal. in 1943;</sup> Consumption of milk has correspondingly decreased. (Since 1937 in New York state approximately 6 000 000 qts. a month: hence <sup>20.8 gals. in 1944</sup> malnutrition of children). Crime has correspondingly increased so that these years have been pronounced by J. Edgar Hoover as "the greatest carnival of crime." In 1943 the outlay for alcoholic drinks was more than six billion dollars, nearly 80% above that in 1939, more than twice as much as we spend for

\* There were over 400 saloons more than half of which were operated by Japanese Americans. Free liquor was served American soldiers and sailors the night before the attack.

\*\* From Babylon and Rome to France, 1940: "Our soldiers were drunk and could not fight. Since the World War the spirit of riotous living and drinking has prevailed over the spirit of sacrifice."  
-Pétain



education of all kinds in the United States and Canada and averaging 46 dollars for every man, woman and child in the country. *In 1944 the outlay for alcoholic beverages was 7,000,000,000 not counting bootlegging liquor.*

There is a test for insanity in which the patient is given mop and bucket and told to mop up the water running on to the floor from an open faucet. According as he first turns the water off or first begins to mop, he is pronounced possessed of some sense or insane. In which class are we? Are we going to continue to mop or shall we turn the spigot off?

As a means to the latter end

We can individually forswear beverages containing any alcohol and understand that it is as much a breach of manners and morals to offer any such as to offer narcotic drugs in any other form.

We can elect as our public servants those who will use every effort to reduce the evil; we can petition the Government to establish legal control of liquor.

Our doctors can warn the public, their patients and their students as to its dangers, themselves setting the standard of hygienic living.

Our ministers can have the courage to deal frankly with the question from the pulpit, themselves setting the example of total abstinence.

But of foremost importance is the training of the young before the habit of drinking is formed: so to educators, teachers and parents belongs the responsibility of seeing that the existing law requiring the teaching of the basic facts about alcohol in all public schools is actually carried out, if possible with the help of motion pictures as the most effective and impressive way, remembering that the standard of abstinence we demand from the young must be also our own.

The case against alcohol medically and socially is just as strong and clear as against opium. If we are to live as befits Christians in an age of applied science, alcohol must be totally abolished, as "the source of all evil" (Washington), and "an arch-corrupter of politics" (John Adams). As Abraham Lincoln said, "Liquor may have defenders, but it has no defence."

[1945.44?]

# The Methodist Church

PHILIP E. PIERCE, PASTOR

BAY SAINT LOUIS, MISSISSIPPI

Why should there not be established (beginning in the South) a similar newspaper in every large city in the United States, financed and operated (on a small profit margin) by liberal Protestant churchmen? Just imagine what a powerful force for Protestant unity and progressive Christianity such a paper as the Herald could be in the hands of far-seeing Christian editorship! In addition to being a powerful promotional instrument for each local church, this interdenominational newspaper would carry in an attractive professional manner the news of liberal Christianity every week to each member of all the major churches in every large city, and eventually in the smaller cities too.

With an office in every U.S. city, such a newspaper as is outlined above would establish a network of accurate and dependable Protestant news-gathering agencies all over the country. Another possibility in such a project would be the use of the back page as a conference (or similar state-wide organization) denominational organ, thus saving each denomination within a given state hundreds of dollars and the time and trouble involved in publishing a conference journal--while at the same time reaching the entire membership rather than the usual handful of subscribers in each church.

This idea has so much potential influence and power that those who control it financially must be selected with care. Do you know anyone of deep consecration and broad social vision who might be able to finance, or help to finance, such a project? Bishop Oxnam likes the idea, but says that the Federal Council of Churches is not in a position to sponsor it financially. Constance Rumbough suggests that you might be an excellent promoter for the project. She also mentions Miss Margaret Campbell of Sewickly, Penna., but I would prefer not to approach her as a total stranger. I shall anxiously await your reaction to this idea.

Cordially,

*Phil Pierce*



[1945-46?]

**DR. KIRBY PAGE**  
**FOUR CHALLENGING DISCUSSIONS**  
*SUNDAY NIGHTS AT 7:00 O'CLOCK*

---

- February 3.—WHY STRIKES?  
February 10.—THE IMPERATIVES OF ECONOMIC PEACE  
February 17.—THE CAUSES OF WORLD WAR II.  
February 24.—THE IMPERATIVES OF WORLD PEACE

**FIRST METHODIST CHURCH**  
RUSSELL E. CLAY, *Minister*  
Main and Almansor  
Alhambra, California.

[1945?]

## Night Letters

Kirby and Epsie Page  
920 South Maffaitt St  
care C J Johannaber  
Decatur 17 Illinois

Joyous Christmas greetings from all ~~here~~ here Glad get telegram announcing your arrival Had wonderful four inch rain which conveniently stopped when we needed go to speak so your car is doing the job Pasadena folks ~~are~~ staying here Walt and I go student conference Thursday to Monday Affections greetin<sup>g</sup>s to everybody

Kirby Page

John Arch Marjorie Reitt

*Long Island,*  
8242 - 168 Street, Jamaica, New York.

Joyous Christmas greetings from hilltop and Pasadena ~~where~~ thinking about you constantly ~~and~~ gratefully Wish that you could be <sup>here</sup> ~~with us~~ Walt and I go student conference Thursday to Monday Had wonderful rain weather mild Kay Epsie arrived Decatur safely Arch must tell us about your happy Christmas all of us send love

Kirby Page



FELLOWSHIP OF SOCIALIST CHRISTIANS  
Committee on Food for Europe

[1945-46?] 5. a month

Dear Fellowship Member:

Have sent \$25 to John Bennett,  
304 1 Broadway  
NY 27.

Every day appeals are being made on behalf of the starving millions in the war-ridden countries of Europe. There is as yet, however, no assurance that these appeals will be answered adequately by the government or even through the established relief agencies. The fact is that most of these agencies have come to the conclusion that the most immediate assistance can be rendered on an individual basis, that is, where someone in America undertakes to send food packages regularly to individuals or families in Europe.

The Fellowship, as a Christian organization, has a special responsibility in this matter. The need is so desperate that it was felt an opportunity should be provided for members of our organization to help. The question was raised at our last meeting, and a Committee on Food for Europe was formed and is now functioning.

The Committee has collected names of needy persons in Europe from various church organizations. These include French Protestant pastors, French Socialist Christians, and German Jewish refugees in Holland and Belgium. Also we hope government regulations will permit the sending of packages to Germany in the near future. Upon your request, we will send you one of these names and you will undertake to send a food package to them once a month. This means an average outlay of about \$5.00 a month, including postage, depending of course on what you include. We are enclosing a sheet of instructions so you can see how simple it is.

If you are unable to pack and send the package yourself, the Committee is setting up facilities for mailing here in New York and will assemble and send a monthly package for you, if you will regularly contribute to its cost, either in whole or in part. However, as it is hoped you will correspond with "your" family as well as send food, and as the personal element is so important, we urge that wherever possible the help be given on an individual basis, and that you prepare and mail the package yourself.

If you are not able to contribute regularly but would like to share in this undertaking through a single contribution, you may send your money and it will be used for a general mailing to French Protestant pastors.

All money sent in will be used exclusively for getting food to those who need it so desperately. None will be used for administration. All help is on a volunteer basis.

Please give this your most serious consideration, and then return the enclosed card to us. We will be glad to answer your inquiries and questions. Make checks payable to Dr. John C. Bennett.

Can we count on your help?

Sincerely yours,

R. Niebuhr  
B. K. Apelian

R. Niebuhr  
B. K. Apelian

## PACKING AND MAILING INSTRUCTIONS

It is understood that upon accepting a name, that you will mail a food package to the individual or family regularly each month during the winter and spring months. The first package should be sent as soon as possible as it takes on the average six weeks for a package to reach its destination. PLEASE DROP US A POSTCARD TELLING US YOU HAVE MAILED A PACKAGE EACH TIME YOU SEND ONE.

### What to Send

The following foods are specially needed: canned meats (Prem, Spam, etc.), canned fish, cheese (hard or American, Pabst-ett), dried eggs, bouillon cubes, dehydrated soups, powdered whole milk (Klim), coffee (in bean or concentrates -- Nescafe), tea, sugar, honey, hard candy, milk chocolate, cocoa processed with sugar and dried milk (Nestles), Ovaltine.

Other foods which are needed: figs, nuts, raisins, peanut butter, fruit cake, oil (in tins), butter (canned), sardines, Kero, shortening (Crisco), brown rice, pudding powders, cream of wheat.

Children: If there are children in "your" family, Klim, banana powder, Vitamin C tablets, Drisdol (Vitamin D), Oleum Percomorphum (vitamin compound), and chocolate will be most appreciated. Any type of cod liver oil will be very welcome.

Miscellaneous: The following may be added to your package: needles and thread, razor blades, soap (must be packed tightly in tins or the odor will permeate and spoil the food in the package), bandages, adhesive tape, Mercurochrome and other disinfectants, elastic, darning cotton, toothbrushes, toothpaste, combs, shoe laces, absorbent cotton.

Clothing: The corners of your box may be filled with stockings, underwear, gloves, sweaters and other warm clothing for adults and children. This should all be perfectly clean. Wash any new clothing so duty will not be charged on it. Indicate on your customs declaration that the parcel contains used clothing.

### How to Send It

Get a strong carton from your grocer or buy one at a dime store. The total weight of your parcel must not exceed 11 pounds and the length plus the girth must not exceed 72 inches. Pack box tightly and wrap securely. Tie box with strong string and put name of addressee and sender on box before wrapping. Wrap in strong paper and tie securely with heavy string, knotting at each crossing. Secure set of customs labels for country of destination from post office and fill out carefully. Itemize food contents (however two types of one food may be listed simply for example as "meat"). Do not itemize clothing. Name of addressee and sender should be on outside of parcel as well as on declaration slips.

### Write a Letter

It is hoped that you will correspond with your new friends. They will be cheered and encouraged by your letters and you will enjoy theirs. Ask them what they need most in the way of food and clothing and you will be able to make succeeding packages of a more personal nature.



[1945-46?]

You can plan your afternoon  
with expectancy, and in making  
your plans feel free to suggest  
to us how we can help to  
make it an extraordinary occasion.

Be sure to bring Mrs. Page.  
Feel free to bring books to display  
or sell.

Thank you for the many  
inspirations of your life that  
already have reached our home.

Mr & Mrs Harry J. McMath  
2116 W 75 St Los Angeles  
44 Calif TH 9064

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

# WESTERN UNION

A. N. WILLIAMS  
PRESIDENT

1204

SYMBOLS

DL = Day Letter  
NL = Night Letter  
LC = Deferred Cable  
NLT = Cable Night Letter  
Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

S R NL Collect  
Seattle Wash 28  
Kirby Page  
La Habra Cal

Manuscript arrived while in bed with flu arose from bed to come to seattle  
for campaign have been carrying on under severe physical handicap  
with no margin of strength or time to read manuscript very sorry love.

Albert E Day

*Phoned  
11/12*

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE



Please send me on consignment the number of copies of HOW TO KEEP  
AMERICA OUT OF WAR marked below with a cross:

*I Hate to spend the cent to return them  
but I want you to know my ideas.*

50 copies

100

Minimum

copies

Consignment

.....copies.

Mark number if a larger  
consignment is desired.

*If all of these fool propaganda were  
I will remit for these at five cents per copy, or return unsold copies VIA*

BOOK POST.

*Put in pen where they belong and not flooding  
the mail with fool ideas it would be*

Street Address

City and State

Position

*Rev P. H. Daniell*

*Box 123 Hawkinsville*

*Ga*

MINISTERS' NO WAR COMMITTEE  
Room 615, 740 Rush Street  
Chicago, Illinois

Dr. Albert W. Palmer  
Chairman

Rev. Charles F. Boss, Jr.  
Secretary

Dear Brother Minister:

We write to you under the deep conviction that the real issue at Washington is, the entry of the United States into war. The undersigned believe that the United States should now take no step which irrevocably leads to war.

We take this position not from any selfish point of view of an impossible and undesirable isolation. But, it is our deep conviction that the United States can and should stay out of the war to play a far more significant role in international affairs. We think its moral and material resources should not now be flung into further devastation and destruction. They should become a ministry to populations victimized by war and a challenge to other nations to seek a basis for a just and lasting peace.

Surely in this grave hour no minister will want left undone what may be done to bring the wisdom and power of God into the affairs of mankind. We recognize the fact of differences of opinion existing among Christians concerning this war, and war as such. We are not here raising a question of pacifism, nor are we raising the question of aid to Great Britain. But we believe the evidence is conclusive that the overwhelming majority of people in the United States and within our churches are convinced that the United States can do more good for Great Britain in the long run, and for the world, by not going into the war in Europe and Asia. In penitence for our share in the world's chaos and suffering we should re-dedicate ourselves to sacrificial service in the rehabilitation of this war-torn world.

Recognizing that no one is infallible in interpreting the consequences of a particular act, we are convinced that the Lease-Lend Bill is a long stride away from democracy and toward dictatorship in the United States. We further believe it makes probable, if not certain, a swift entry into the war.

Whether the bill is wise or unwise, each man will need to judge for himself. We believe, however, that every minister and church should approach the present grave crisis in the spirit of prayer, and should seek to fulfill the responsibilities of citizenship according to the best judgment possible. We believe, therefore, that our people in every church should have an opportunity within the next week or ten days to meet, to become informed concerning the bill, to think through a factual analysis of the bill, and to act in the light of conscience and conviction. We are convinced that an objective analysis of the bill will indicate the dangers of dictatorship and war which in our view would be ruinous to the nation.



We recommend, therefore, that ministers do the following things:

First, it is important that the Senators and Representatives from your own state be immediately informed, by you and by your laymen, of your judgment concerning this bill. Wire, write or phone them.

Second, provide through called meetings or other special means, information and analyses of the Lease-Lend Bill. A copy of one such analysis is enclosed. Additional copies may be secured without cost. Action to be effective must be immediate.

Third, contact other ministers in your community and unite with all those whose common purpose is to keep the United States out of the war, whatever other differences may exist.

Fourth, send your name to the committee.

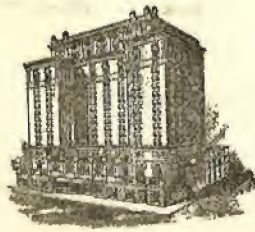
Fifth, in all congregational meetings of your church, give opportunity for public prayer for the justice and peace of the world. Wherever possible, keep your church open through the week for those desiring to pray for peace.

Appealing to you, if you are in agreement, to act promptly, we are,

Sincerely,

Albert W. Palmer  
Charles F. Boss, Jr.  
Albert Buckner Coe  
Ernest Fremont Tittle  
Harold Lungert  
Sylvester Jones  
Arthur Holt  
M. Robert Zigler  
Paul Hutchinson  
Harold E. Fey

[1940-41?]



# HOTEL ANDREW JOHNSON

KNOXVILLE, TENNESSEE

June 8

Dear Kay and Iris:

We had a grand visit  
with Mary and Walt. They  
are driving via Little Rock,  
Albuquerque etc. Should  
reach home next Friday -  
perhaps Thursday, perhaps  
Saturday!

Mother guesses 5 P M  
on Thursday! Tell us.

Have ordered a supply  
of records - not quite the  
\$10 per month average we  
talked about. This is an



investment in our common  
spiritual growth and family  
enjoyment. Would rather  
practice economy in other  
ways. You will notice that  
many records are included  
that you wanted especially.  
They will be delivered for  
So. Calif. Music Co in L. A.  
Get albums as required.

Eager to get letters  
from both of you.

Affectionately

Dad

ordered all those listed on  
slips. Please check & preserve.

# HOTEL STATLER DETROIT

*Grand Circus Park at Washington Blvd. and Bagley Ave.*

STAY Hotels STATLER in BOSTON, BUFFALO CLEVELAND ST. LOUIS  
NEW YORK Hotel Pennsylvania PITTSBURGH Hotel William Penn

[1940-41?] ]

Dec. 6

Mary dear:

can hardly wait to see Judy and  
the rest of you!

This has been a highly satisfactory  
tour. Will tell you about it.

Hope the galley proof reached you  
safely. Send along a list of errors  
detected. If we missed them, still  
have chance to correct page proof.

You may desire to begin index  
with galleys. Of course you cannot  
insert pages but by keeping slips  
in proper order you can insert page  
numbers quickly from page proof.

I understand that your  
index will include:

- (1) authors
- (2) Titles of Poems (author's title  
not mine)
- (3) First lines of poems
- (4) Biblical passages



Under Biblical Passages:

Isen. 1:1 p. 10

Jer. 2:2 p. 20

Matt. 3:3 p. 30

James 4:4 p. 40

I will make Topical index and  
then combine with your index as  
soon as I reach home. Probably  
will mail mine in advance to  
you for combination.

Thursday - Dec. 19th

Loveingly

Dad

Please send checks now to  
Bruce Humphries  
Harcourt, Brace & Co

Please send card to all others that publication  
date has been set for this week in January  
and that check will be sent at that time.

[1939-41?]

# SOUTHWEST COUNCIL OF STUDENT CHRISTIAN ASSOCIATIONS

(THE SOUTHWEST DIVISIONS OF THE NATIONAL STUDENT COUNCILS OF THE Y.W.C.A. AND Y.M.C.A.)

404 EAST TENTH STREET

KANSAS CITY, MISSOURI

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FERN BABCOCK  
HERBERT KING  
CARROLL M. MOON  
REGIONAL SECRETARIES  
MRS. LUCILLE MOORE  
OFFICE SECRETARY

Dallas

Oct 10 -



Dear Fern:

we had an excellent S. Texas Council meeting. Every one was present except Miss Baldwin. The Hand Books failed to arrive - came yesterday & we mailed them on to the members. We read two pages from mine & selected all ten persons for (marionettes) roles. After thorough discussion they voted not to have a fall conference.

Same changes for Kirby Page.

Oct. 14 - Orla. conference changed to Ardmore. I wrote Kirby explaining this & giving him train schedule to Ardmore from Emporia where he is on the 13th. I told him to use Fred Miller time of his arrival.

Oct. 16 - I sent you copy of my letter to Dr. Briggs. I explained that to Kirby. Is it O.K. with Briggs? It will have to be.

17 - Sam Marcos instead Austin

18 - rest

19 - Black

20 - Prairie view can't use him. I wrote H. J. San Antonio. They will arrange with Black if they want him. Otherwise rest - & perhaps chapel at Georgetown. In writing Georgetown.

Hunterville  
as per telephone  
call



PACIFIC SCHOOL OF RELIGION  
1798 SCENIC AVENUE  
BERKELEY, CALIFORNIA

DEPARTMENT OF CHRISTIAN THEOLOGY  
AND PHILOSOPHY OF RELIGION  
JOHN COLEMAN BENNETT

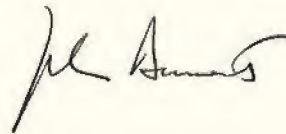
September 7

Dear Kirby,

I have never learned how to write prayers. Sometimes I can write one for a particular congregation or occasion but I have nothing of that sort that would be worth publishing. My colleagues, Muilenburg and McGiffert are both remarkable in ~~their~~ this form of the gift of tongues.

It is good to think that you are preparing such a book because we do need prayers that ~~are~~ combine devotion and dignity with freshness and relavance to the modern struggles that control our minds. If in the near future something does come to my mind in connection with some occasion I will remember your invitation.

Cordially yours,



[1840-41?]

THE BAPTIST UNIVERSITY PASTORATE

at the

UNIVERSITY OF WISCONSIN

Madison, Wisconsin

Representing

THE WISCONSIN BAPTIST STATE CONVENTION

THE BOARD OF EDUCATION OF THE NORTHERN BAPTIST CONVENTION

Baptist University Pastor  
REV. GEORGE L. COLLINS

Student Counsellor  
MRS. EVELYN E. COLLINS

Baptist University Residence

429 N. Park Street

Apr. 14.

Dear Kirby:

I am so sorry  
that we shall miss you  
since we leave for N.Y.C.  
tomorrow a.m. I am to  
speak at a conference there.

Glad you are to be here.

Much, much power  
to you here & elsewhere!

Best regards to the  
wife as well as to yourself.  
Shirley C.



[1939-40?]

Dear Kirby Page, -

I had the opportunity of hearing you at the Friends Church this morning but my nephew was waiting for me so I did not have time to speak to you -

I have been resting here this summer but am back to normal and trying

to plan for the next field  
of service - I'd be so  
glad for your counsel  
on some points if you  
have any free time  
this week - I expect to  
be in Whittier until 24<sup>th</sup>  
then in Los Angeles. The  
landmark in Sept -

I have some appointments  
in the East in October.

Sincerely  
Daisy June Trout

My phone is 429-241  
Whittier.



PROGRAM FOR EDDY AND PAGE

SHERWOOD EDDY, lecturer, world traveler, is author of some twenty volumes on international, economic, social and religious questions. He has visited Russia, Poland, Germany, Austria, France, Great Britain, and other countries in Europe some fifteen times.

KIRBY PAGE,----author of 19 volumes and 16 pamphlets on international, economic, social and religious questions. He has spoken at 300 colleges and universities. He has crossed the ocean 20 times and has visited 35 countries.

WEDNESDAY, MAY 7

10:30-11:30 CLASS GROUPS: HISTORY, POLITICAL SCIENCE, SOCIOLOGY, ETC.  
GRADUATE AUDITORIUM  
SPEAKER: SHERWOOD EDDY  
TOPIC: "REMEDIES FOR A FRUSTRATED WORLD"

6:00--7:00 SUPPER: OLE MISS Y  
CAFETERIA: ROOM C  
SPEAKER: SHERWOOD EDDY  
TOPIC: "HAS RELIGION FAILED?"

THURSDAY, MAY 8

10:30-11:30 CLASS GROUPS: HISTORY, POLITICAL SCIENCE, SOCIOLOGY, ETC.  
GRADUATE AUDITORIUM  
SPEAKER: KIRBY PAGE  
TOPIC: "YOUTH IN AN AGE OF SOCIAL UPHEAVAL"

12:30 - 1:30 LUNCH: FACULTY, TOWN PEOPLE.  
CAFETERIA: ROOM C  
SPEAKER: SHERWOOD EDDY  
TOPIC: "CAN WE BUILD A NEW WORLD?"

6:00--7:00 SUPPER: ALL STUDENTS  
CAFETERIA: ROOM C TICKETS 35¢  
SPEAKER: SAM FRANKLIN  
TOPIC: "DELTA COOPERATIVE FARM AND TENANTS IN MISSISSIPPI"

7:30 - 9:00 JOINT STUDENT FORUM  
FULTON CHAPEL  
SPEAKERS: SHERWOOD EDDY  
KIRBY PAGE  
TOPIC: "AMERICA'S ATTITUDE TOWARD THE EUROPEAN WAR"

## CALLING ALL PEACEMAKERS

Paul Mohler

The only Title of Nobility ever offered by the King of Kings is that offered to The Peacemakers. He promised that they should be called Sons of God. That is how much He thinks of them. They are the most needed--the most valuable people in the world today. Fortunately for the world, there are quite a few of them in the world, some busier than others, some better than others, some more effective. Without them, the world would tear itself to pieces. What our nation needs today is that the peacemakers should take the lead in world relationships and build sound foundations for universal and lasting peace. I am calling for a campaign to put real peacemakers into effective leadership in our nation.

### Who Leads Now ?

Right now, the militarists are leading our country. They think that theirs is the right way to maintain peace. Their way is to prepare for war. Nobody is doing much to oppose them. The Church is very quiet. She seems to think, either that the militarists are right or that it is useless to oppose them. I think that both views are wrong. Furthermore, I think that the Church, called to be peacemakers, should lead the nation in its thinking and its action in relation to other countries. To be efficient peacemakers, we need to "follow after the things that make for peace", and that gets us into national affairs very definitely.

### What Is Wrong?

What is wrong with the militarist idea? Just one thing--it doesn't work. I attended an international peace convention in Chicago in 1911. I heard the representatives of all the leading nations speak from the same platform, each declaring that his nation wanted peace. All of the speakers except one closed his speech with the statement that the way to maintain peace is be prepared for war. I wondered if they had never studied psychology enough to know that what we prepare for is what we eventually do. That was 1911. In 1914, came World War I, made all the more terrible by the long arms race that had been carried on for years by the nations that thought they were maintaining peace by preparing for war.

### How Take The Lead?

How can the Church take national leadership from the militarists? Not just by saying that the militarists are wrong. Not even by refusing to fight when a war breaks out. She must offer a better way to maintain peace. We can never defeat a bad plan with no plan. We must have a better plan if we are to win. Have we a better plan? I am sure that we have. Friends Service, Brethren Service, Church World Service, and the many other good relief organizations have been "following after the things that make for peace all over the war-stricken world. The result is that a great body of goodwill has grown up on both sides of the oceans--goodwill in those who gave, and goodwill in those who received. And goodwill is the only sound foundation for peace anywhere. Goodwill does work. Witness the long peace we have enjoyed with our immediate neighbor nations and with other English-speaking nations. This kind of reaction is what Paul foresaw when he said, "If thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing,



in so doing, thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Romans 12:20,21).

### Our Challenge

With such a plan, the Church can challenge the leadership of the militarists. We can say that with a small fraction of the amount of money for which the militarists call, we can feed so many hungry, clothe so many naked, and shelter so many shelterless that nobody can doubt the sincerity of our friendliness. But we must do it in our own sincerely friendly way. We cannot do it with Government money, for Government money is tax money, unwillingly given. The money must come by unselfish personal gifts from boys and girls, men and women who deny themselves to help those in need. It must be voluntary to express goodwill and to develop goodwill in the giver. Tax money does not develop goodwill in the giver, but often resentment, which makes for anything but peace.

### How to Get Money

How shall the Church secure such money? By appealing to the people through every avenue. She must put on a campaign showing the issue clearly--between safety through building goodwill by deeds of goodwill as over against the danger in threats of armed force. She must examine the foreign relief projects, and use her influence in behalf of the best ones. She must carry the campaign into the schools. The most important lesson children can learn is how to maintain peace in the world, and they must learn it early, while character is forming. They must learn it by doing deeds of friendliness. Only self-sacrificing gifts to the needy in other lands will develop great goodwill for the people of other lands and in the people of other lands. The Church must see that opportunities are given for such appeals to school children of all ages.

### What Church?

What do I mean by "The Church"? Naturally, I mean the Church in all its branches, Catholic and Protestant. All are called to be Peacemakers, and all are vitally interested. How can they be united in such a movement? They must be called into action by some church that becomes deeply interested and willing to take the lead. It might be best if the lead is taken by a small church that has been very active in foreign relief work outside of its own recognized field of labor, that no suspicion of self-interest could arise.

### When?

When should we do this? At once--now--while there is still momentum in relief work, and while there is still great need. When there is need is the time to make friends of the needy. If we wait until they no longer need help, those who live will be hard to win to friendship. The great need still existing in so many places gives us our golden opportunity to build friendships that will be lasting. We should not miss it.

### What of the Churches?

How will such a campaign affect the churches taking part? It will unite them. Nothing else can unite discordant branches like a common interest in a great campaign. Moreover, it will vitalize them. Nothing else can put life into a church like a great all-out effort in some phase of truly Christian activity in which all can take part. And everyone can take part in this either by gifts or by influence or by both. Everybody must live or die, in this air-war, atomic-war, biological-war age, so everybody should help. Working as Peacemakers will make us Peacemakers--Sons of God.

Too Big?

Is this too big for a small church to start? If it is, the Gospel of Christ is too big for it--the Kingdom of God is too big for it--Discipleship is too big for it--living in this world is too big for it--alone; but not too big for it and God. Let's try it and see.

2280 White Street, Pasadena 8 Calif.





# Try It!

By Allan Hunter

There are people — granted — who can run long distance, against the clock all by themselves. You and I are not so heroic. Without the encouragement and challenge of team-mates, we go slack or fanatical. Within the magnetic field called a cell we can keep a lively sense of direction, concern for other people, and drive that does not peter out.

Five hundred years before our era, Buddha apparently discovered the great value of the intensive disciplined small group. Look at what Jesus did through eleven or twelve young men! The explosions of the heaven that started in that athletic comradeship are still a significant chain-reaction—about the only one that offers any hope for our world.

How do you get a cell going? The main point is the desire. As Jesus pointed out, you are to be congratulated if you are aware of your desperate need. Where you work, or on your campus is somebody else with the same hunger as that which burns in your bones. You don't have to have a Geiger counter to find him. People who care have their trustworthy ways of locating one another. At the beginning, two are enough for a cell. If it is alive, others will be drawn in naturally.

Find a place where you won't be interrupted or stared at: an automobile, a room with a grate fire. Who knows? There might even be a church with an available prayer room!

In the spiritual life are no blue-prints, but here are some principles and pointers to experiment with:

Each day each one can think of the other members as in the light or agape of God, and as living up to it. But why be highbrow? *Love* is a good enough word. To the degree that it's real, it is also light.

You can't show respect for a fellow member of a group without being honest with him, and you don't dare be frank unless you *will the best* for him. Therefore, there has to be some give-and-take of personal experience—even childhood experience. The general rule, however, is to "show your deep wound only to the physician." The confession that becomes exhibitionism is out. But that, certainly, should not prevent the realization—through talking certain things over — that the other fellow has the same problem. To your great relief, you find you are neither unique nor alone.

There must be expression in practical social concerns. In one church, the cell that prays hardest also packs the most boxes for the "adopted" community in Germany. Some of the half hour or two or three hours together can be used in planning action with reference to restrictive covenants; getting a better relationship with Russians; resisting the war method with more of the force that Jesus used . . . *But a cell is not a discussion group.* The moment Debate lifts his voice, Truth quietly puts on her hat and is on her way out.

Nobody, these days, has the last word about the nature or effectiveness of what we glibly call prayer. To Gandhi it was the longing of the heart. Whatever it will finally prove to be, the supreme purpose of the cell

is to explore the meaning and to develop the relationship with the unseen that prayer at its best involves. It is not enough, Brother, to say complacently as you fall into bed, "Now I lay me." Prayer is something *more* than repeating the word "I."

It won't hurt your cell to grapple with Baker's *Holy Wisdom* or Leen's *Progress Through Mental Prayer*. But —maybe it would! At the minimum, each member can carry around, and occasionally glance at a sentence in *The Practice of the Presence of God* (8 cents) by the barefoot cook—who was probably wounded in the Thirty Years' War, but learned to do everything increasingly for one reason — simple-hearted love for God.

Three or ten or twenty minutes could well be spent in silent listening. A vacuum? Anything but! In contrast to "the thing-filled emptiness" of a lot of life, such moments together or alone can be flooded with the realization of total significance, fellowship, aliveness — sometimes sheer joy.

Don't be discouraged if the headlines are just the same the next day. You can't be in a cell and fulfill the conditions which your team-mates will work out in new ways, without having *something* terribly significant come out of the cooperation. Not just flashes of unexpected insight — that will happen at practically every meeting. But something more important, which is far more personal than you guessed — the sense of belonging, of being made not for time, but for that which is beyond time.

**A CHALLENGE:** read this aloud in group devotions of your cell, youth fellowship or church group . . . then explore its significance together.

The author of *Say Yes to the Light, White Coruscules in Europe, Heroes of Good Will, The Audacity of Faith*. Dr. Hunter is minister of the Mt. Hollywood Congregational Church in Los Angeles, California.

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**-WHAT'S A CELL GROUP? Read Inside!-**



**You will want to share with us the vital experience of finding together new closeness to God—new life for our church, our fellow man . . . our world.** You can find this vitality in your own cell group; you can help other cells grow and be strengthened.

Read this folder carefully; then **do your part** by returning the attached coupon to us promptly. This call is to **you**; we have faith that you will respond.

**Life-Stream** was born at the Oslo World Christian Youth Conference to fill a need—of sharing and communication among these committed groups around the world . . . and to help adventurous hearts "gather together in His name". Already we have readers in 47 countries . . . on every continent . . . in more than 36 denominations and faiths.

Between editions, much of our work consists of traveling to churches, youth conferences, campuses, and groups in all walks of life—helping cells to grow, and to link hands with other cells abroad. The Editors have traveled over 55,000 miles in this work in the past two years, visiting 12 countries and 31 States . . . We have supplied, on request, more than 40,000 free copies of Allan Hunter's article (**reprinted in this folder**) on beginning a cell. **Life-Stream** is a non-profit foundation of Christian service.

But as we look beyond the chaos, we discern new **rays of hope** . . . In thousands of little spots everywhere quietly goes on the work of Christian brotherhood and reconciliation . . . All over the globe—in every walk of life, in every faith—inspired cell groups are lifting high the unquenchable flame of God's Spirit.

Today, our atomic-age world faces perhaps the greatest crisis of this civilization. We see the same brute forces of intolerance, greed, suspicion, fear . . . war in the East, suffering in Europe . . . To many people, the threatening horizon reveals nothing else.

In the earliest centuries of Christianity, little **cell groups** of Christians kept alive the flame of His way of life—in spite of martyrdom, the arena, and the stake. One way that they identified each other was by the sign of the Cross.

2337 Grant Street, Berkeley 3, California, U.S.A.

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## LIFE-STREAM



Magazine of World-Wide Sharing  
Among Christian Cell Groups

FOUR A YEAR



# KIRBY PAGE

IN LYNN FOR A

ONE DAY SPIRITUAL RETREAT

Brethren:

May I suggest that inasmuch as Lynn, as well as other cities, is in need of all of the spiritual impact that we can give it, that we all get behind Kirby Page and the Retreat. Assuming that we all have a reasonable number of our own members present at these sessions, there should be a noticeable and favorable re-action in each church.

Will you either announce or print in your calendar or bulletin, as per your custom, announcements of the service. Your cooperation will be greatly appreciated I am sure.

Monday October 20th St. Stephen's Memorial Church  
South Common Street, Lynn.

WORSHIP --- Addresses -----DISCUSSIONS

2:30 - 3:45 Practicing the Presence of God

4:00 - 5:00 How We May Release Vast Unused Power

7:30 - 9:30 Living Creatively Through Prayer

Sponsored by the Greater Lynn Federation of Women's Church Societies  
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ALL SEATS FREE --- A free will offering in the afternoon and night.

Dr. Page will be more than pleased to answer the questions of the Greater Lynn ministers that are related to these three subjects. Bring your questions to the sessions of the Retreat. It will be an opportunity to good to miss.

I am sending this letter of my own accord and trust that you will not be offended to receive it, another form letter. Also I take the liberty to remind you that Dr. E. Stanley Jones will be at the First Methodist Church, October 26th.

Sincerely yours,

Chester Sillars.